

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fall."

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## CHRISTIAN INTELLIGENCER.

BY JAMES DICKMAN,

PROPRIETOR.

WILLIAM A. DREW, Editor.

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(From the Southern Pioneer and Gospel Visitor.)

Unbelief cannot make void the promises of God.

A SERMON,

BY S. P. SKINNER.

TEXT. "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."—Rom. iii. 3, 4.

Every one who is at all conversant with the Scriptures of the Old and New Testaments, is well acquainted with the peculiar notions of the Jews respecting their religious condition, and their situation in the divine favour. Their exclusive opinions arose naturally from their sense of the peculiar privileges which were extended to them. While every other nation around them, was sunk in the grossest darkness and idolatry, they had been called to the knowledge of the true God—his worship had been instituted among them with the deepest solemnity—and through all the perils of their national existence, his providence had led them safely and triumphantly.

Being thus in possession of a revelation of which no other nation had any knowledge—they were naturally led to pride themselves for the purity of their religious worship. And while the treasure and country, and even the lives of their enemies were given into their hands to promote their welfare, they almost unavoidably grew into the belief, that they were the exclusive objects of the Divine favour, and that the nations around them, corrupted as they were by the prevailing ignorance and idolatry,—were devoted to his interminable displeasure.

Of the few among them who were converted to christianity in the early ages of the church, many still retained these peculiarities of belief. This seems to have been the case in the church at Rome, which was composed of a great portion of Jews. And the object of the epistle from which we have selected our text, was to remove these prejudices, and reconcile the Jewish converts to the opinion that the Gentiles were equally the objects of Divine favor, and admitted to equal privileges under the gospel with themselves.

To do this the apostle proceeds very ingeniously. In the first place he gives a description of the exceedingly vicious and degraded state of the Gentiles, thus eliciting the prejudices of the Jewish converts on his side, so that they would be disposed to listen more calmly to his reasoning; for nothing could be more pleasing to a Jew, than to see the Gentiles reduced to the lowest state of corruption and degradation.

By thus first giving the Jew an opportunity to condemn his Gentile brother, the apostle is enabled more effectually to humble the Jew himself, by proving that he had committed the same things for which he had condemned the Gentiles. "Therefore," he says, "thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things." Thus he showed the Jew that by the same argument he would exclude the Gentiles from the blessings of Christ's kingdom, he would exclude himself; for he had done as much to forfeit the divine favor as they—and adds the apostle, "There is no respect of persons with God!" Behold, he continues addressing himself to the Jew—"behold thou art called a Jew, and rested in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide to the blind, a light to them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" All the pretensions of the Jewish converts to superior knowledge and piety signified nothing if they did not exhibit them in their conduct. If while they boasted of their religious privileges under the law, they dishonored God and brought discredit on his religion by living in open contradiction to their profession, how could they expect to be peculiarly favored above others. For he is not a Jew, says the apostle, who is one outwardly, that is, who attends to the outward observances, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.

Here it was clearly proved to the Jew that his law, circumcision, and all the external privileges of which he made so much boast could by no means procure him the divine favor, or give him any claim to the privileges of the Gospel.

To this the apostle supposes the Jew would naturally say, "What advantage then hath the Jew? or what profit is there of circumcision? That is, if our being the covenant people of God, and attending to all the observances of the law give us no better claim to the blessings of Christ's kingdom than the Gentiles have; where is the superior advantage of being a Jew, and what benefit can arise to us from circumcision, and from being selected as the peculiar people of God. The apostle replies, "Much every way: chiefly because unto them were committed the oracles of God." In respect to the means and motives of moral advancement, the Jews enjoyed many advantages beyond the Gentiles; and chiefly in the revelation to Moses, and the prophecies, which was a treasure of which no other nation

was in possession. "What then?" said they, "if some did not believe, shall their unbelief make the faith of God without effect?" That is, "because some of the Jewish nation have abused their privileges, and acted contrary to their obligations, shall their wickedness annul the promise of God, or prove that the Jews have no better claim to the Gospel than the Gentiles?" So persuaded were they that, in consequence of the deeds of the law, they had a better claim to the blessings promised in the covenant with Abraham, than the Gentiles had—that they believed God would falsify his promise if he blessed that nation equally with themselves. But the apostle says, "God forbid: yea, let God be true and every man a liar." That is, however strongly you may be persuaded of this, yet you are wrong. What God has promised we must acknowledge he will perform, even though it should of necessity convict all men of falsehood.

The error which the apostle here corrects in the early Jewish converts, was not peculiar to them, or to that age alone. It is to a very eminent degree peculiar to Christians of the present age. Nothing is more common among religionists at this time, than the assertion—if the doctrine of Universal Salvation be true, it makes the promise of God without effect; because it makes no distinction between the righteous and the wicked, in respect to the ultimate blessings of Christ's kingdom. Precisely like the Jewish converts, they think their obedience and piety give them a better claim to salvation than others have, and that if God therefore bestows it upon all men—then he falsifies his promise to them, and their obedience and piety advantage them nothing! But we say, God forbid; yea, let God be true—let his word be respected, even though it prove all men in error. There is no want of faithfulness on the part of God: he is "not slack concerning his promise;" but the error lies in mistaking the nature of the promise,—in supposing that it secures the blessings of a future happy immortality, as a reward for faith and works; which the doctrine of our text, as well as the direct and pointed language of scripture declare to be incorrect.

But say they, if our obedience to God's law give us no claim to salvation above others, what advantage have we, and what profit is there in faith and works? In the language of the apostle I reply, "much every way." In the possession of faith they have a knowledge of God, and a hope of future immortality and bliss which the unbeliever knows not of; but who is without hope and without God in the world. Is this no advantage? In their respect for the divine law they have peace, "For great peace have they that love the law of God, and nothing shall offend them." Is this no advantage? In their obedience to its requirements they have an adequate recompense, for, "in keeping his commands there is great reward!" And is this too no advantage. Hence we see that faith and obedience bring with them inestimable advantages—advantages which none but the faithful and obedient can enjoy—because as you will observe—faith and obedience are the only means or medium through which these blessings are received.

As says the apostle, "By grace are ye saved through faith." This was a salvation which believers then enjoyed, and which they received through the means or medium of faith. The Saviour said to the Jews, "If any man will do the father's will, he shall know of the doctrine." Here obedience to the precepts of Christ's doctrine was the means through which they were to obtain a knowledge of its practical tendency. The apostle Paul writes to Timothy, "We therefore both labour and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe!" The apostle first states the fact that God is the Saviour of all men—and those who believed this truth—received through this means a special or present deliverance from the evils of ignorance and unbelief.

These are the advantages which the faithful and obedient enjoy above the unfaithful and disobedient. But the consequences of faith and obedience cannot extend to the resurrection state. They can give no claim, to the blessings of that state. Neither can unbelief or disobedience destroy such claim because God has no where promised the blessings of that state on these conditions. Consequently in bestowing them upon all men, he does in no respect falsify his promise.

The Scriptures testify—"If righteousness come by the law, Christ is dead in vain!" This is definite. If our obedience to God's law can save us, Christ's death is useless; we can save ourselves and supercede the necessity of a Saviour. "But by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin; God's law is the rule of right; it is given us that we may know what sin is, and when we deviate from moral rectitude; and that we may so regulate our conduct as to bring forth those fruits of righteousness, which are through Christ unto the praise and glory of God. This is the purpose for which God's law was given, and these fruits as we have seen, are what we gain by obedience to its requirements. But this obedience can in no way make us heirs of an immortal inheritance in heaven; for then says the apostle, "the inheritance is of the law, and if it is of the law, it is no more of promise, 'but God,' he adds 'gave it to Abraham by promise.'"

Nothing then can be made more evident than that belief can give no claim or title to the blessings of the coming world; consequently unbelief cannot destroy such title; for what if some do not believe? shall their unbelief annul the promise of God? God forbid. Our hope of immortality and bliss is based on the Covenant oath of Jehovah, and this Covenant no power in earth or hell can make void. It stands unshaken by all the moral revolutions that intervene between its first establishment, and final consummation. Its language is 'By myself have I sworn saith the Lord, that in blessing, I will bless thee, and in multiplying I will multiply thee—and in thy seed shall all the nations of the earth be blessed.'

Here are no contingencies. It is expressed in the most absolute and unconditional form, and rests for its accomplishment not on the frailty and fickleness of man—but on the immutability and veracity of God. In accordance with this testimony to the absolute nature of the promise, is the language of Paul in a quotation from the prophet Jeremiah. And I will make a new Covenant with the house of Israel, not according to the covenant which I made with their fathers, &c. but this is the covenant which I will make with the house of Israel, after those days saith the Lord—I will put my laws into their mind, and write them in their hearts—And I will be to them a God and they shall be to me a people. And they shall no more teach every man his neighbor, and every man his brother, saying know ye the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." He does not say, if they will be faithful, he will write his laws in their hearts—and he to them a God and they may be to him a people. But he will do this to them, even in their unrighteousness—for to this he will be merciful, and their sins and iniquities he will no more remember. We are not more certain therefore, that there is a covenant, than we are that this covenant will be fulfilled.

Another evidence of the unconditional nature of the promise is, the fact that repentance and faith, instead of making us heirs of the blessings of this covenant, as is generally supposed, are simply the evidence or witness to us of our heirship—consequently these blessings must have been secured to us previous to the act of our repentance and faith. Thus saith the apostle to the Ephesians; "In whom also, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." Now the apostle does not tell the Ephesians that being brought to the truth and sealed with the spirit of promise had made them heirs of this inheritance of which he speaks; but on the contrary they were already heirs, and their establishment in the truth, he says, was the earnest or pledge of it, until their redemption should actually take place. Again it is said to the Corinthians, "Now he that establisheth us with you in Christ, and hath anointed us is God; who hath also called us, and given us the earnest of the spirit in our hearts!" Now the act of being thus established in the truth, and anointed in Christ, did not constitute them heirs of salvation. They were heirs before. This blessing was secured to them in Christ, in the covenant oath with Abraham; and their conversion and enjoyment of the truth, the apostle says was the earnest of this—was the witness or testimony of it, which they had in their hearts.

If this subject is not plain, it may be easily made so by a very simple illustration. The scriptures speak of salvation as an "inheritance reserved for man in heaven." We will take then a figure corresponding with the view.

A wealthy parent has a numerous offspring, whose love of pleasure or freedom from parental restraint drew them in early life from their home. In pursuit of the riches, pleasures or follies of the world; they find themselves at last aliens from home and from each other, poor, wandering, solitary and dispirited in foreign and stranger lands. But notwithstanding their disobedience the father hath not forgotten his children. The ties which made them his are not severed—nor has he revoked that early decree, or will, which secured to them his vast possessions. Although unknown to them, his wealth is theirs, secured to them by every form of law and obligation, which the parent can take upon himself; and in due time to be delivered into their hands. The knowledge of this is communicated to them in the midst of their wretchedness, accompanied with such evidences, and such means of relieving their present distress, as shall induce many to believe its truth, and regretting their past follies, to return humble and grateful penitents to their father's house. Now, in the reception of this intelligence, and in the joy and comfort it afforded them, in the aid which it yielded, would they not feel that they had an evidence, a pledge of the truth of what had been told them, and that there was indeed an inheritance secured for them? Could they not say they had an earnest, a foretaste of its truth? Assuredly so, and yet, their belief of this was not that which secured to them the inheritance.

It was previously secured to them according to the determinate counsel and will of their father; and this was the pledge or witness of it, which he had condescended to give them. Even so it is with God. Agreeably to his determinate counsel and foreknowledge, he has secured to his children rich possessions in heaven. He made known this determination in the solemn form of a covenant promise to Abraham; and the apostle says that on that important occasion, because he could swear by no greater, he swore by himself that this promise should be fulfilled. He hath repeatedly communicated this determination by his prophets, and renewed this promise to his servants—and hath at last sent us his son.

Those who receive the communication, find in the enjoyment of it satisfactory evidences of its truth; they feel the spirit of God bearing witness with their spirit, that they are indeed his children; "which is an earnest of their inheritance," a foretaste of its blessings, an evidence or pledge that it is in reality secured to them. Now every person must perceive, that the simple act of being converted to this belief and enjoyment, is not that which secures to them the inheritance. No, poor and feeble as we are, our hopes would indeed be small, did its security depend upon ourselves! Even this very conversion itself, this foretaste, this enjoyment, is a gift of God, for which we owe him every obligation of gratitude. And yet we go with this very gift in our hands, and think with

it to purchase heaven! God has indeed pity on our infirmities, or such repeated acts of ingratitude would not be so kindly passed by. He needs not our paltry offerings in exchange for the many favors he bestows upon us; and when he grants us an earnest or pledge of blessings he has in store for us, he needs much less than we offer that very pledge as a recompense for these blessings.

But says the reader many have not this earnest of the spirit, this pledge of the inheritance. True; but shall that make void the promise of God? The heathen have it not, and generally have not so much as "heard whether there be any holy spirit;" still they have an interest in the inheritance. God has given them to Christ. (Ps. ii. 8.) and says an apostle, "If they believe not, yet God abideth faithful: he cannot deny himself." And in due time he will "put his laws in their mind, and write them in their hearts; and he will be to them a God, and they shall be to him a people."

Thus we see that the blessings of immortality, are not to be bestowed upon us as a recompense for the deeds of this life, but are wholly the free and unmerited gift of God's infinite benevolence. We have all sinned; we all like sheep, have gone astray, and come short of the glory of God.—Since therefore none of us merit these extensive blessings; and since God has nowhere promised to bestow them in consideration of our works, but of his own free grace, he does in no respect violate or falsify his promise, by bestowing them equally upon all the kindreds of the earth. And not only does he not violate it by so doing, but on the contrary, accomplishes its complete fulfillment.

But says the objector, you encourage unrighteousness, by holding out to the sinner the prospect of salvation independent of works: Then did not the apostle encourage unrighteousness when he says, "By grace are ye saved, &c."—"Not of works, lest any man should boast." (Eph. 2: 8, 9.)

Again, (Rom. xi. 6.) he says, "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be works, then it is no more of grace!" The amount of this objection is this:—if God is really good, if he loves us, and designs our supreme felicity—then we will abuse his benefits, and willfully transgress his laws. Now does it appear reasonable that this could be the tendency of this doctrine upon any person who believed it? Is it consistent with what we know of the human mind?—If it is, the apostle John committed an unfortunate error when he said, "We love God because he first loved us." The apostle Paul too was unluckily in fault when he said, "Be not overcome of evil, but overcome evil with good." It is strange, as has been shrewdly remarked, that men will "use common sense in every thing but religion." No one would talk so inconsistently as this on any other subject. The first teachers of christianity were continually adducing the fact of God's faithfulness as an encouragement to others to be faithful also. Thus the apostle entreats the Hebrews to hold fast the profession of their faith without wavering, for he adds, he is faithful that promised. Finally let us remember that for salvation we are dependent on the grace and mercy of God, that it is not of works, lest any man should boast. And when we are inquired of what advantage then there is in works? let us reply, much every way.

"For wisdom's ways are ways of pleasantness, and all her paths are peace," and "in keeping the commands of God there is great reward." "We, which have believed, do enter into rest." But what if some do not believe? shall their unbelief make the promise of God of none effect? God forbid."

## READ—THINK—UNDERSTAND.

That there exists among the self-styled orthodox, the determination to doom to utter extinction, the light that guides the children of the Reformation, and that liberty of mind which is their glory, is too apparent to require proof. It is quite impossible that the signs of the times can be misconstrued. The attempt to establish a 'rational' printing establishment, which should monopolize all the printing in the union—at last, though not least, their late bold, high handed, and desperate struggles to stop the running of the mail on one particular day in seven—all speak a language too plain to be misunderstood.

We would ask—shall the opposers of intellectual emancipation be allowed to trample upon the laws of the land with impunity? The next step will be, the rack, the gibbet, and a second edition of the infernal inquisition! If an arrogant crafty and designing priesthood are so exceedingly sensitive on the subject of the 'holy sabbath' why do they not give an example, by abstaining from labor on that day? Is it any greater abomination in the sight of God for an honest layman to earn his scanty pittance on the first day of the week, than for a man-made priest to 'divine for money' on that day? Is it more heinous for a layman to travel on that day, than 'pious beggars' do we not read in the book they pretend so much to revere, about straining at a small insect, and swallowing a huge beast?

We are no alarmists—we are no spiritual dreamers—what we now say is an awful reality. Look abroad—see the coalitions and combinations that are and have been entered into for the purpose of establishing a national hierarchy and then say it is our duty to cry Peace, when there is no peace! We live in times when the slightest remonstrance should not pass unheeded—when the speck that now dots the edge of our horizon, though 'no bigger than a man's hand,' is the fearful harbinger of the approaching storm. These are the times of portentous and awful admonition. Shall we tamely surrender our dearest rights without a struggle? Shall we allow the saddle of priestly domination to be quietly thrown on our backs? We say, God forbid.

Cast your eyes abroad, my countrymen, and what a glorious prospect meets the view! Search the creation round, and where do you

find a land that presents such a scene for contemplation! Look at our institutions, our agricultural and commercial interests—and above all, and more than all, look at the gigantic strides we are making in all that ennobles human mind. 'Proud, happy, thrice happy America!' The home of the oppressed! The asylum of the emigrant—where the citizen of every clime, and the child of every creed, roams free and untrammelled as the wild winds of heaven! Baptized at the fount of liberty in fire and blood—cold must be the heart that thrills not at the mention of thy name! When the old world, with all its 'pride, pomp and circumstance' shall be covered with oblivion, when thrones shall have crumbled, and dynasties shall have been forgotten—then will our happy, happy America, stand amid regal ruin and national desolation, towering sublime, like the last mountain in the deluge; majestic, immutable, and magnificent, amid blight, ruin and decay,—the last remnant of earth's beauty—the last resting place of liberty, and the light of heaven!

Turn from these proud associations, these glorious anticipations, to Italy, the land of the muse, the historian and the hero—the scene of classic recollections, and hallowed associations—there, where the genius of the world weeps amid the ruins of antiquity—there in degraded Italy, 'every twentieth man is a priest!' Look to Spain, 'for whose wealth the winds of heaven once seemed to blow—covered as she once was with the gorgeous mantle of sciences and art, and studded with gems—now covered with rags—the merchant without a ledger—the vineyard without a dresser, and the fields without a harvest!' Ask you the cause of her poverty, shame and degradation! There 'the priests bear rule, and the people love to have it so!'

Would you see this state of things in America; continue to contribute to the thousand societies which are springing up in every direction—Support the Sunday School Union—the Missionary and Bible Societies—patronize Infant Schools and that period will come full soon, when our liberties will pass away like the visions of a night, to be remembered only by name.

Religion needs not the aid of the civil power. Rank only degrades—wealth only impoverishes—ornaments but disfigure her. The religion of him who was born in a manger, and selected his disciples from on board a fishing smack, needs not the interference of the civil authority. Judas received the money of power, and it ended in the disgrace of his creed, and the death of his master. The hand that holds the book of life should be pure, and those who minister in holy things should be spotless—they should rob the widow and orphan of nothing but their sorrows! Let us beware, then, how we pollute the purity of religion with the abominations of earth. Sooner than this, let the days of barbarism return—let murderous bigotry terminate our lives upon her bloody rack; but let us not live the slaves of a designing priesthood! Let every man shake off the trammels of superstition—let us see every heart a shield, and a drawn sword in every hand, to preserve the ark of our political safety. Let there be reared a fabric upon our national Constitution, which time cannot crumble, persecution shake, nor revolution change—but which shall stand among us like some lofty and stupendous Appennine, while the earth rocks at its feet, and the thunder peals above its head, it shall stand firm and immutable as the pillars of eternity!—Times.

## THREE PRECIOUS JEWELS.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

1 Cor. xiii. 13.

Notwithstanding the apostle would seem to represent these three loving sisters, as dwelling together in the most perfect harmony, it strikes our mind that the common doctrine which teaches us, that a large proportion of the human family are predestinated to endless misery, does not allow of this perfect agreement. Let us look and see. Faith says that the most part of mankind are forever excluded from the mercy of God and the enjoyment of heaven. Now let us ask hope and charity if their voice is in agreement with what faith says? We must ask the real Christian, whose hope maketh not ashamed, because the love of God is shed abroad in his heart. Say then, thou highly favored of God, do you hope that the greatest part of the human family will be finally and forever miserable?

Does divine charity, the love of God, which flows like a river through all the regions of thy soul, inspire thee with a desire that millions of millions of the rational offspring of God should be forever miserable? The answer is, no.—Then faith is alone, and hope and charity are agreed. Charity is the greatest, and faith must conform to it. In the gospel these three precious jewels shine with one steady and clear light, the two less deriving all their brightness from the greater.

Universalist.

## DOING GOOD.

Instead of showing our love to our country by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, and by an exemplary discharge of the duties of private life under the persuasion that that man, in the final issue of things, will be seen to have been the best patriot, who is the best Christian. He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion then of some is to shine, of some to govern, and of others to accumulate, let one great passion alone, inflame our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires, that of being and doing good.—Robert Hall.

Treat all mankind as your brethren.



## THE INTELLIGENCER.

—And Truth shines her radiance from the Press.  
GARDNER, FRIDAY, JULY 5, 1833.

## REV. C. L. COOK.

We learn that some of our friends, particularly in the vicinity of Boothbay, regretted to see in the *Intelligencer* the notice of Mr. Cook which we copied from the *Trumpet* a few weeks since. We always said we knew nothing of the facts—for some reason or other, the public has not yet been allowed any thing tangible on the subject—but we had heard reports, and once or twice, having reason to credit the sources by which they reached us, we alluded to them in pretty plain terms. When, however, we learned, that an investigation had been had in Boston, which resulted in his acquittal, and in his being received as a member of Mr. Dean's Church and as a preacher in the Restorationist Association; and especially, when we saw the notice in the *Trumpet*, we thought it no more than an act of common fairness that we should copy that article into our paper—being very willing, as we trust we always are, to do justice to all sides. That article did not positively affirm his innocence; it expressed the conviction general in Massachusetts and Connecticut that he was a persecuted man, and called on his orthodox brethren now to come out and give their general insinuations "a local habitation and a name," with a proof of his guilt, or honorably confess their fault. The general impression so far as we have gathered it hereabouts, is, that he did conduct very improperly, and ought not to be sustained as a preacher in any denomination. The *Christian Mirror* re-affirms his guilt, and the *Portland Courier*—a secular paper, whose editor, Mr. Smith, formerly resided in Boothbay, does not "guess," but professes to know, that Cook is as bad a fellow as ever escaped a coat of tar and feathers. Some other editors, in this State, we notice, have expressed surprise that the Universalists anywhere should have countenanced him. We repeat, we know nothing of the facts; but have very strong fears, that there cannot be all this smoke without some fire.

He was an orthodox minister in Boothbay. Perhaps a year ago, he was complained of for something, tried by a Council of his ministering brethren, and condemned. Subsequently he was published in the *Mirror* as having been guilty of gross immoralities.—Before this, however, he left Boothbay and went to Connecticut, where he professed to be a Universalist preacher. His talents and address being good, and having the approbation of the Restorationists, he seems to have been received. We hope the orthodox, if they have any regard for public morals, will now give the public something definite and tangible, instead of a general accusation. We want no bad man amongst us. We shall never combine in favor of any Avers. If he is guilty, he ought to be exposed; if innocent, he ought to be defended. According as the evidence in either case is, so shall our course in relation to him be.

## RENUNCIATION.

Having for a long time, almost weekly, been privileged to announce the conversion of Unitarian Clergymen to the doctrine of Universalism, we have no great regret in stopping a moment to take breath, and as faithfully to announce a case on the other side. We learn from the *Trumpet* that Rev. L. C. Todd of Jamestown, N. Y. who has been in fellowship with Universalists, has renounced the faith and strayed away where we suspect he will eat husks enough to induce him to return again in due time. Mr. T. thinks Universalism has no good tendency; a great many other people think it has an excellent tendency. He offers no scripture to prove the error of Universalism—probably for the very best of reasons, he could find none.

Though we have spoken thus frankly and pleasantly of this renunciation, we are seriously not disposed to follow Br. Todd with any thing in the shape of an anathema. He published a paper last year in Jamestown, which we saw occasionally, and which, really, we liked very much—particularly on account of his devotion to Temperance and several articles from his pen vindicating the authenticity of the sacred Scriptures. We regarded him as a sound man, devoted to good principles. We have not seen his renunciation, and know not what he proposes as the principal grounds of it. We trust he is honest; and if so, we do not see how he can be long satisfied with the limited fields and dried up pastures of modern orthodoxy.

## REMOVALS.

Br. Z. Thompson requests his letters, &c. directed to Saccarappa, Me. he having removed to that place from Farmington.  
Br. J. K. Fulmer having located himself in Gouldsboro', requests letters, &c. to be directed to him accordingly.  
Br. J. Bradley has removed from Plattsburg to Keeseville, N. Y., and wishes his letters, &c. directed to the latter place.  
Br. J. P. Atkinson requests letters direct-

ed to his present residence, "Meredith Bridge, N. H."  
Rev. Winslow W. Wright of Vermont has accepted an invitation to settle with the Universalist Society in Medford, Mass.

The space occupied by the Minutes of the Proceedings of the Maine Convention, and other communications, have obliged us, editorially, to retire this week to pretty close quarters. There are several subjects which we had designed to write upon, which must be deferred till another week.

## NEW MEETING HOUSE.

The Universalists in Dudley, Mass. have commenced building a Meeting house.—Another is in progress in Spencer, Mass.

## Maine Convention of Universalists.

Agreeably to the adjournment of last year, the Council of the Maine Convention of Universalists met in Montville, at the house of Br. E. Stevens, on the evening of Tuesday June 25, and proceeded to organize the Board by appointing,

Rev. M. RAYNER, Moderator,

H. STEVENS, Esq. Clerk,

Rev. J. K. FULMER, Assistant Clerk.  
Voted, That Brs. E. Stevens, J. K. Fulmer and A. Mero, be a Committee to make arrangements for the public services during the session.

Adjourned till to-morrow morning, 8 o'clock.

## Wednesday Morning, June 26.

The Convention met according to adjournment. Prayer by Br. Rayner.

Voted, That Hermon Stevens, Esq. of Thomaston, Osgood Sawyer and J. Chase of Milburn, A. Sprague of Dover and Levi Barrett be admitted to seats in the Council, to fill the vacancies in the representation from the Penobscot Association.

Voted, That Brs. S. Brimblecom, M. Rayner and N. C. Fletcher be a Committee on Fellowship, &c. during the session.

Voted, That Brs. W. A. Drew, S. Setson and W. Frost be a Committee to advise with Societies, &c. in relation to their religious interests.

Adjourned, till 7 o'clock, P. M.

Met at 7 o'clock.  
Voted, That Brs. S. Brimblecom, M. Rayner and N. C. Fletcher be the standing Committee on Fellowship and Discipline, during the ensuing year.

On a motion presented by Br. Brimblecom, the sense of the Council was taken relative to the right of Ministers to withdraw from the Convention; and it was concluded that though any member had a right to withdraw at his election, yet as he could not become a member without the consent of the Convention, the Convention had a right of action on all applications for withdrawal.

A letter from Rev. Edward Palmer, a licentiate of this Convention, communicated from Connecticut, being read, resigning his membership therein.

Voted, That his request be allowed, and that in the language of his communication, "at the same time" we "assure" him, "and all concerned that" we "do it, not from any personal consideration," but from a regard to what we "believe to be the best interests of the cause of Christ, believing that a continuance of the connexion which has heretofore existed, would neither be profitable or proper."

A letter from Rev. G. Campbell, communicated from Massachusetts, was read, in which his wish to resign his membership in this Convention was expressed.

Voted, That the request of Br. Campbell be granted.

On motion of Br. Brimblecom, the following Preamble and Vote were adopted;—

Whereas a letter of withdrawal has been received within the last year from Rev. J. W. Hoskins,

Voted, That in consideration of his recent decease, it is deemed unnecessary to take any order upon the subject.

Adjourned, to meet on Thursday Morning at the Hall, near the meeting-house, at half past seven o'clock.

## Thursday Morning.

Met according to adjournment; in the absence of the Moderator, Br. Drew was invited to take the Chair.

Voted, That when this Convention adjourn, it do so to meet in Waterville on the last Wednesday and Thursday in June 1834.

Voted, That a Committee be appointed by the Chair, for the purpose of taking up a contribution for the benefit of the widow and orphans of our late Br. J. W. Hoskins.

Dr. J. Prescott of Farmington, E. Farnham, Esq. of Albion and S. Winchester of Brewer were appointed this Committee, who obtained and forwarded about fifty dollars to Mrs. H.

Voted, That this Convention recommend to all the ministers in its fellowship, to take up a contribution in their Societies on the 4th Sunday in July, or some more convenient day of that month for the benefit of the bereaved family of Br. Hoskins.

Voted, To accept the report of the Committee on Fellowship in favor of granting Licences to Brs. E. B. Averill of Orland, Gibson Smith of Camden, Mark L. Chase of Frankfort and Joel Miller of Dixmont, for the term of one year.

Voted, To accept the report of the same Committee, conferring ordination on Br. J. K. Fulmer, and to excuse the Committee for not reporting in form, till after the ordination had taken place.

Br. Brimblecom of Westbrook moved that Delegates be appointed to represent this Convention in the next "General Convention" for the purpose of forming an U. S. Convention.

The motion was advocated by Brs. Brimblecom and Rayner, and objected to by Br. Drew and Dr. Prescott. The motion was lost by a vote of about three to one.

Voted, That this Convention concur with a Resolution of the Universalist Convention of the State of New York, expressing the want of a Commentary on the New Testament, more perfect than any now extant, and designating Rev. Hosea Ballou, 21, of Roxbury, as the proper person to prepare such a work. The Convention pledges itself to aid the circulation and sale of such a work, should it be published.

Voted, That Br. W. A. Drew be requested to prepare a Circular Letter and cause it, together with the Minutes, to be published in the *Christian Intelligencer*.

Voted, That the cordial thanks of this Convention be presented to each and all the brethren and friends in Montville, who, with so great a liberality and Christian kindness, have most hospitably entertained during this meeting. May God bless them abundantly with all needful temporal and spiritual gifts.

M. RAYNER, Moderator.

H. STEVENS, Clerk.

J. K. FULMER, Asst. Clerk.

Order of Public Worship.

Wednesday A. M.

Reading of the Scriptures, by Br. N. C. Fletcher.

Prayer by Br. M. Rayner.

Sermon by Br. N. C. Fletcher, from Gal. v. 14.

Concluding Prayer by Br. E. B. Averill.

Afternoon.

Prayer by Br. W. A. Drew.

Sermon by Br. S. Brimblecom, from 1 Cor. xv. 53.

Ordination of Br. J. K. Fulmer.

Ordaining Prayer, by Br. S. Brimblecom.

Delivery of Scriptures and Charge, by Br. M. Rayner.

Right Hand of Fellowship, by Br. W. A. Drew.

Concluding Prayer, by Br. D. T. Stevens.

Evening.

Prayer by Br. G. Smith.

Sermon by Br. A. A. Richards, from Rev. xlii. 1, 2.

Prayer by Br. J. K. Fulmer.

Thursday, A. M.

Prayer by Br. N. C. Fletcher.

Sermon by Br. W. A. Drew, from Jude, 3 verse.

Prayer by Br. G. P. Leonard.

Afternoon.

Prayer, by Br. S. Brimblecom.

Sermon by Br. M. Rayner, from Phil. i. 27.

Addresses by the same.

Prayer by Br. M. Chase.

## MINISTERS PRESENT.

E. B. Averill, Orland; S. Brimblecom, Westbrook; M. L. Chase, Frankfort; W. A. Drew, Augusta; S. Farrar, Bristol; N. C. Fletcher, Thomaston; J. K. Fulmer, Gouldsboro; G. P. Leonard, Milburn; M. M. Farland, Montville; J. Miller, Dixmont; M. Rayner, Portland; A. A. Richards, Parkman; D. T. Stevens, Sumner; G. Smith, Camden.

## Delegates Present.

J. Mitchell, Freeport; J. Prescott, Farmington; D. Real, Lewiston; P. Sheldon, Gardiner; I. Barrett, Fairfield; J. Chase, Milburn; S. Knapp, New Portland; E. Farnham and J. Winslow, Albion; E. Stevens, Montville; O. Sawyer, Milburn; S. Winchester, Brewer; C. Leavens, Brewer; A. Mero, Union; S. Hill.

## CIRCULAR LETTER.

To the Brethren of the York, Cumberland and Oxford, Kennebec and Penobscot Associations of Universalists; to all who honor God by believing in Him as the gracious Father and unchanging Friend of all his Works; to all who desire to know the Truth, whosoever scattered abroad.—The Maine Convention of Universalists, in session at Montville, sendeth the Message of peace, and good fellowship, earnestly desiring the spread of truth and your joy in the Holy Ghost.

By the foregoing Minutes you will perceive that we have had another annual meeting. It was, indeed, "a feast of fat things,"—a heavenly season. The brethren met in unity on the level, and parted in fellowship on the square. During the meeting, the best feelings prevailed, and nothing occurred to produce disagreeable reflections. It was good for us to be there; but how "good," such of you as were absent will not realize, not having come and tasted and seen of the spiritual feast which our divine Benefactor was pleased to allow us.

The recent death of Br. Hoskins, who had labored long and faithfully in our cause, brought affliction to the hearts of all present. While we remembered his labors of love, and the enjoyment which we had experienced in his society, we all felt to have lost a friend. But the ways of Heaven are wise and benevolent, though we cannot comprehend them; and to his holy will we bowed in devout submission. Something was done on the spot for the temporal comfort of his amiable family; and the Convention, by a vote, recommended, that each minister propose a contribution to his Society in further aid of the "widow and fatherless." We trust it will be done—immediately. Our religion teaches us to visit the fatherless and widows in their afflictions.

The brethren in Montville received us with great—we might almost say, with unprecedented, cordiality. Families of different denominations, like true Christians, who are not strangers to the charity of the Gospel, generously opened their doors, and coming out into the high ways and hedges, compelled us to come in. Such generous kindness deserves, and shall receive, the acknowledgment of our most hearty thanks. May brotherly love continue amongst them, and may the very best blessings of heaven be their portion here and hereafter.

The Meetings at the house of God were fully attended. Notwithstanding the "protracted" rains, whereby the travelling was rendered bad, and an occasional shower during the session, the people flocked like clouds, and like doves to the windows; filling up the house literally, occupying all the vacant places, aisles, pulpit stairs, galleries, entries, &c. And the music! Oh—that was heavenly—all in unison—all harmonious—not in voice only but we doubt not also in feelings. The choir is certainly entitled to high praise for their excellent performances, and to the thanks of the thronged congregations who listened to them with great satisfaction and delight.

We need not here narrate the transactions of the Council. They will be found in the Minutes. In relation, however, to one subject, it may not be improper, that we should say a few words. The Convention did not seem to approve of the proposition to form an U. S. Convention, and declined electing Delegates to represent it in such a contemplated body. The brethren present said that there were some things to recommend such an organization; but whilst they realized the force of these, they also saw others, more weighty, against this Convention's becoming an integral part of such a body. They

thought we stand well now, and deemed it inexpedient to change our attitude in relation to other public bodies. With the utmost sincerity the Convention possesses a cordial fellowship to all organized bodies of believers in the "great salvation" out of the State.—At the same time it is "independent," not choosing to commit itself, even by an "advisory" process by any subjection, tacit or open, to any body whatever. It believes that it does not now need to make any foreign application for "advice," and certainly it does not desire, if it felt qualified, to advise bodies elsewhere as to what course they should pursue. The maxim is, "peace with all, and good will to none."

Four young brethren were licensed to preach the ensuing year. We exhort them to "study to shew themselves approved unto God,—workmen that need not to be ashamed, rightly dividing the word of truth." A good preacher has much to do; he can have no idle hours; he must depend upon no special illuminations, to supply the want of knowledge, for the age of miraculous endowments appears to be past. He must read much, digest what he reads, systematically and prayerfully; make himself mighty in the scriptures; keep up with the improvements of the age, and go forth valiantly and perseveringly in the defence of the glorious gospel of the blessed God.

One brother was ordained to the work of the Ministry. Realizing what necessity is upon him to do the work of a good minister of the new Covenant, we trust he will be greatly instrumental of extending the principles of the pure Gospel of peace and salvation.

BRETHREN. The cause is flourishing equal to our most sanguine expectations. Hundreds and thousands in all directions are coming out of the dark and gloomy caverns of Unitarianism unto the clear, open daylight of the Gospel. Many are running to and fro, and knowledge is increasing. Let us thank God and take courage. Above all things, let us cultivate the fruits of the spirit, that our souls may be fed with "all joy and peace in believing." Per Order,

WILLIAM A. DREW.

## ORIGINAL COMMUNICATIONS.

[For the *Christian Intelligencer*.]

## SHORT SERMON.

By Moses McFarland.

TEXT.—The creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope; because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—*Romans viii. 20-23.*

These words of Paul stand in connexion with those referred to by Peter, in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other Scriptures, to their own destruction. But may the good Lord give us a right understanding of these words, in elucidating this text we shall begin with the creature or creation, as it stands in the original. "The creature was made subject to vanity," &c.

What are we to understand by the term creation?

Some writers have thought, that the word creation not only included the human, but the brute creation also; this, we think, is incorrect, for when our Saviour commissioned his disciples, he said, "go ye into all the world and preach the gospel to every creature." This certainly did not include the brute creation. Again Colossians i. 25.—"The gospel whereof I am made a minister, was preached to every creature under heaven." Again Rev. v. 13. "And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, heard I saying blessing and honor and glory and power be unto him that sitteth on the throne and unto the Lamb for ever and ever." No language can be more full than what is here expressed by the Apostle, that every intelligent being will be subjected to Christ and with one voice give glory to God and the Lamb.

From those passages, we think it is plain, that the word creation means every intelligent being, and that they were made subject to vanity. But 2dly.

What are we to understand by the term vanity? It includes all those evils which infest human nature, and invariably centre in death. The creature then was made subject to death, not willingly, because there is a contrast between our natures and death. This we may see in the dying Christian notwithstanding all that composure of mind he may feel. The spirit being perfectly willing but the flesh being weak shrinks back to life, and never yields until it expires. 3dly.

By reason of him who subjected the same in hope. In hope of what? Of a glorious immortality to eternal life; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. But let us inquire, because of what, shall the creature be delivered? Why because of what God has done independent of the agency of creation; but by an act of divine love, subjected the whole creation to death in hope of a resurrection, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. But 4thly.

What are we to understand by the term also? Here appears to be an addition, an addition of what? of the creation added to whom? to those who had already been delivered from the bondage of corruption into the glorious liberty of the children of God, by faith. In the reality believers by faith had already passed from death unto life by a resurrection from the slumbers of the tomb, into a state of immortality (not in reality) but by faith, faith being the medium through which they received the spirit; for saith the Apostle, "received ye the spirit by the works of the law or by the hearing of faith?" Gal. iii. 2. Those brought to a knowledge of the truth were a kind of first fruits of his creatures. James i. 8.

Again Revelation xiv. 4. "These were redeemed from among men, being the first fruits unto God and to the Lamb." They received the first fruits of the spirit, which is love, joy, peace, long-suffering, gentleness, &c. These are the fruits of the spirit. This spirit is received by faith in the reality.

But let us inquire, what is the reality?—The reality is eternal life, and this life is in Christ; for he is the resurrection and the

life. But, says the inquirer, was this life in Christ for them before they believed? Most assuredly; for our believing a truth doth not create it; they were brought to a knowledge of a truth which existed prior to their knowing it; for saith the Apostle for the hope that is laid up for you in heaven whereof ye heard before in the word of the truth of the gospel." Every person must see that the Gospel was the medium through which a knowledge of the hope was communicated.

The Gospel brought life and immortality to light; it did not create it. The life and immortality was the hope laid up in heaven for them. The Gospel brought the tidings of this great joy which was to be to all people. This hope was laid up in heaven for them before they heard of it; but when they heard and believed, they were sealed with the Holy Spirit of promise. This Spirit was given to them for an earnest of that inheritance until the redemption of the purchased possession. They had already come to Mount Zion and to the city of the living God. They had already passed the boundaries of the tomb, and entered on the shores of immortality. By faith they knew no man after the flesh; yea, though they knew Christ once after the flesh, yet now henceforth, saith the Apostle, know we him no more; old things had passed away and all things had become new. They plainly saw that God was in Christ reconciling the world to himself, not imputing their trespasses unto them, and had committed to them the ministry of reconciliation; that is to bring men to the knowledge of the truth, that God was reconciled to them and loved them in order that they might be reconciled to God. The Apostle plainly shows, that those brought to believe this truth were already delivered from the bondage of corruption. They were already brought into the glorious liberty of the children of God, by faith; and that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God as well as we. "For we know, that the whole creation groaneth and travaileth in pain together until now. But let us inquire, What is the cause of this distress in creation? It appears to be in consequence of the subjection to death, while awaiting of an evidence of a resurrection to immortal life. The world in general was in this situation without hope, and consequently without God in the world, till the Gospel was preached, which brought life and immortality to light. The groaning in creation, then, was in consequence of their being destined to death by the irreconcilable law of God, and having no evidence of a resurrection from death, they groaned and were all their lifetime subject to bondage through the fear of death; not endless misery, for this doctrine was not known under that dispensation. Their fear was, that they never should survive the slumbers of the tomb; but death was to be an endless sleep. There were but very few, that had any knowledge of a life beyond the tomb. When our Saviour came, he found the world in a state of moral death; and this death consisted in the apostasy from that law which God had given for a rule of life. This apostasy led to embrace a falsehood which was annihilation. Thus, we think, it the first death, pre-supposed by the term second death. The whole creation was groaning and travailling through the fear of death and hell, or in other words, death and the grave, which are the same. But here let us notice that the Apostle says they groaned until now. This groaning continued in creation till the Gospel was preached, which brought life and immortality to light, the very thing for which creation groaned.—They that sat in the region and shadow of death saw light then spring up. Those that believed the joyful tidings ceased to groan as they had before through the fear of death; being brought to the knowledge of the truth they began to groan, not through fear, but through desire, for the redemption of their body, not bodies, but the body of creation. How natural it is, for every creature that is brought to a knowledge of the truth to groan for the redemption of the whole creation; and was it in their power, they would save even their enemies.

We have noticed the groaning of creation under the fear of annihilation in the law dispensation and that this fear arose in consequence of a departure from the truth and spirituality of the Law; had they strictly adhered to the spirit of the Law, it would have led them to Christ,—for the law was their school-master to bring them to Christ,—but they had made void the Law through their own traditions, so that when Christ came they rejected him and his gospel. He came in his own and his own received him not, but as many as received him, to them gave he power to become the sons of God even to as many as believed on his name. They were delivered from the gloomy fears of annihilation, and rejoiced in hope of the final deliverance of the whole creation from the bondage of corruption into the glorious liberty of the children of God. A belief of the gospel exploded the doctrine of annihilation, for the gospel brought life and immortality to light beyond the slumbers of the tomb. But we would here remark that the life and immortality existed before the gospel was preached. The gospel is the tidings of great joy; not the great joy itself, but the tidings of it; the great joy is eternal life; but as there was an apostasy from the truth and spirituality of the Law, so there has been this falling away commenced while some of the apostles were alive. They frequently spoke of a departure from the faith, when some would give heed to the seducing spirit and doctrines of devils. Turn to the apostles and you will see that the pure gospel began to be adulterated by Jewish fables and endless genealogy which engendered strife.—This apostasy increased and in proportion to its energies the church embraced another falsehood, which was the doctrine of endless misery; for as the apostasy from the Law, which we believe to be the first death, had embraced a falsehood which was annihilation under a belief of which, the creation groaned and travailed in pain. So the apostasy from the truth of the gospel led to embrace a greater falsehood which is the doctrine of endless misery which is the second death, under a belief of which the creation has been groaning and travailling in pain for ages. From history we learn that immediately after the apostles the restitution of the human race was preached by a majority of those that succeeded the apostles, but as the apostasy increased, so in proportion was the doctrine of the restitution put down, till the



## THE CHRONICLE.

"And catch the manner's living as they rise."

Gardiner, Friday, July 5, 1833.

The subscriber, late publisher of the *Intelligencer*, has received several letters requesting a longer indulgence, on the ground that the notice given two or three weeks ago was too short to enable the writers to procure and forward the money due from them. As but a very small proportion of those in arrears have complied with the requisitions of his former notice, he is inclined to believe that many more have found the time too brief; yet from their total silence he has a right to infer that their silence proceeds from sheer neglect and indifference.

He has however concluded to wait until the 20th of July for the balances due him, at which time he intends to put all unpaid bills into the hands of Attorneys for collection, however small they may be. He is sorry to be obliged to say that not one in twenty have, to his knowledge, paid any attention to his former call. A similar neglect until after the 20th inst. he will consider as entirely exonerating him from any charge of severity, whatever course he may take to collect his just dues. Some may be waiting for him to send bills. This he cannot do—and there is no necessity for it. Every one knows, or ought to know, how much he owes for the paper prior to last January. Those who do not know exactly, need only to be sure to send enough—and if there be more, the balance shall be put to their credit for the current year.

Agents are particularly requested to account for all payments received by them prior to the 20th, as a neglect so to do may involve them and me in difficulty.

REMEMBER JULY 20th.  
P. SHELDON.  
Gardiner, July 1, 1833.

Owing to the illness of the President, we understand he will not be in Portland, as was expected. He came no farther east than Concord. Considering his age and infirmities, the fatigues of his journey, the excitement in which he must exist, the warmth of the weather, and the distance he has yet to travel to return to Washington, fears are entertained for his health and life. We pray that a good providence may graciously be with him.

July has commenced in earnest—the weather being hot enough in all conscience—the thermometer being up to almost 90. The corn grows luxuriantly.

Two young men, one deaf and dumb, were drowned in Winthrop near the Village on Friday last by the upsetting of a boat. The accident was caused by gross carelessness and foolish sport.

Both the Editor and foreman in the printing office, the Proprietor, are absent this week, when the paper goes to press. If, therefore, there are more than an usual share of typographical errors, our readers will know how to account for the fact.—The absences are necessary.

CHOLERA.  
Lexington, Ky.—A letter from this place, dated the 16th inst., says:—"On Sunday, the 21 inst., that awful scourge of God, the Cholera, broke out in Lexington, and its ravages have been dreadful and desolating; beyond example—not excepting even New Orleans. It is the opinion of the best informed, that not far short of 400 have fallen victims in about 14 days—and this too with a greatly reduced population. More than one half, probably two-thirds, fled soon after its commencement. Not the intemperate, not the dissolute, not the wretched and poverty-stricken alone have fallen, but many of our best citizens—men of wealth, of character, of sobriety, of religion."

Another, dated the 17th says:—"The cholera is subsiding in the city. There have been 400 cases and 200 deaths."

The country and villages around Lexington to a great distance—*ex. gr.* Stamford and Pulaski to the south, the Barrans on Green River in the southwest, Franklin county west, Lawrence county east, Flemingsburg and Ellsville in the north-east, and Georgetown and Maysville north—all have been severely visited by the pestilence, and are more or less still suffering under it. The tract of country extending in a northeasterly direction from Kentucky River to the Ohio, and comprising the counties of Franklin, Woodford, Scott, Fayette, Bourbon, Harrison, Fleming and Mason, would seem to have been, more especially, the scene of its ravages.

The *St. Louis Times* of the 15th, speaks of the prevalence of the epidemic in the northern part of Missouri near the Mississippi river.

New Orleans.—Extract of a letter dated Mobile June 14.—"The cholera is raging in New Orleans, and is attended with more malignancy and fatality than it ever was, in any known part of the globe, not even excepting the Jungles of India. No premonitory symptoms attend the disease. The first warning a man has, who may be in perfect health, is that he is dying."

Interments.—Interments on Tuesday, at the Catholic Cemetery, were 42; and at the Protestant, 13—total 55. There is an evident decline in the number of deaths, and it is fondly hoped that to-morrow's report will still show a much greater decline, as we believe that it has its regular increase, until the 15th or 16th day, and as quickly subsides.—*N. O. Bulletin*, June 13.

Docking the Constitution. At the Navy Yard a large number of people collected at an early hour on Monday to witness the docking of the frigate *Constitution*, which took place without the occurrence of any accident, at the time appointed. The Governor of the Commonwealth and the President's suit were on the deck of the frigate, having been taken from the wharf in the city in barges prepared expressly for the purpose by Commodore Elliot. Commodore Hull commanded the frigate, and, says the Transcript of Monday, he "stood on the quarter deck, trumpet in hand, and gave orders with that firmness and strength of lungs, which has so often raised his voice above the roar of cannon and the noisy strife of the elements. He was all animation—the pride that nestled at the heart, beamed at the eye. The multitude caught the inspiration, and responded in loud and long continued shouts."

A salute was fired from the yard as a signal for entering the Dock, which was answered by a salute from the *Columbus* 74, lying at the wharf. In about fifteen minutes from the time the gates were opened, the whole ceremony of docking was completed, and the engine commenced pumping out the water. The weather was unpleasant, but every thing went off well, and the company repaired to the quarters of Commodore Elliot, to breakfast, in good spirits.—The *Globe* states that Commodore Hull exhibited on this occasion three came made from the timber of his favorite vessel, one of which he presented to the Vice-President for President Jackson, another to Governor Lincoln, and the third to Mr. Poinsett of South Carolina—each of whom, as well as the Secretary of the Navy, made appropriate addresses. The flags of all the vessels in the neighborhood were flying and the ceremonies were finished amidst the cheers of the spectators.—*Bost. Courier*.

A FRUITFUL "SCARECROW."—A few days since, we passed the field of a farmer, and saw, dangling by a string from a stake in the middle of a corn field, a RUM BOTTLE. If the keen vision of the birds can discern all the evil spirits which are prone to harbor around objects of this sort, not a ravenous crow or blackbird will dare to approach within a gun shot of the premises. If every farmer would hang up his rum bottle for the same purpose, but few of those terrible black crows, who come in the form of a sheaf, would be seen preying upon his grain, his vegetables, his fruits, &c. after a year of toil, and greeting the "harvest home."—*Portsmouth Journal*.

THE WANDERING PIPER.—The Wandering Piper is in Salem, Mass. A communication of his in reply to an article of the *Journal of Commerce*, published in the *Haverhill*, (Mass.) *Irish*, bespeaks the nature and spirit of the man. His tone is petulant and stupid, and evinces his ignorance, alike of courtesy, good manners, and good English. Let him play upon his pipe, and govern its ventages, and give it breath with his mouth—but let him not endeavor to dignify his wanderings, or change the opinion that naturally follows such itinerant musical out-goings. He plays for his living, and should be ashamed for being ashamed to own it. The Count Bender story is the paragon of all humbugs. The piper was prone to rise above the lazaretto of Italy—the hardy-gurdy grinders who infest this country. But he has sunk below them, for they play under no false pretences. They shoulder the burthen of their business, degrading as it is—and do not add to it, the sin of lying. Let the piper be received as he is—a street wanderer—and let those who choose, "give him a little for charity's sake."—*Providence Journal*.

Presidential Tour.—It would take the whole of our room, says the *New England Farmer*, to give intelligible sketches of the President's progress, and the multifarious proceedings consequent thereupon. We must, therefore, beg leave to omit such details, which, moreover, are already in possession of most of our readers. The President is at present indisposed, owing to too great exertions and enduring in the open air the changes of our versatile climate. His bare headed exposure to our drizzling atmosphere, and pitiless east wind, might well nullify the constitution of even old Ironsides; and if we intend our Chief Magistrate should realise the hopes of his well wishers, we must not oppress him with too much ceremony, nor insist on his being *always* before the public.

Black Hawk. A gentleman yesterday presented Black Hawk with the Cherokee Phoenix, and explained to him that it was the first and only newspaper printed in the Indian language; that it was edited and had been edited for the last five years by Mr. Boudinot, a full blood Cherokee; was ably conducted, and was a means through which they could communicate freely their injuries, complaints and wishes. Black Hawk paid particular attention to the subject, appeared highly pleased, said he was well acquainted with the tribe, but had never seen or heard of their establishing a newspaper. He requested the gentleman to write his name on the newspaper, which being done, Black Hawk folded up the paper and put it away with care, and said he would take it home to his people, and show it as a specimen of what was done by the Cherokees.

N. Y. Daily Advertiser.

Shearing.—Monday and Tuesday last, were the days appointed by the proper authorities for performing the annual operation of Sheep Shearing. At an early hour, accordingly, the ceremonies commenced.—The number of candidates for the shears were probably seven or eight thousand; and this number would have been far greater, had the flocks been spared by the tremendously destructive storm in March last.—The whole ground occupied by what is termed the "great shear pen" embraces about one square mile. Both days were remarkably fine; and the whole scene seemed to be highly enjoyed by the numerous strangers who honored our island with their presence—among whom we were very happy to recognize the Rev. President Kirkland, formerly of Harvard University.—*Nantucket Inquirer*.

From four things God preserve us; a painted woman, a conceited valet, salt beef without mustard, and a late dinner.

Asylum for the Deaf and Dumb. From the seventeenth Annual Report of the directors of the Hartford Asylum, it appears that the land granted by the Government to the institution is mostly sold, and that the funds are in so prosperous a state, that the expense of instruction will probably soon be reduced. The present number of pupils is 130. Since the foundation of the Asylum, 316 have left it, of whom 160 are providing the means of their maintenance by their labor, in various departments of business. The state of this institution is in every respect gratifying; no case of death or dangerous disease has occurred during the last year, and the course of instruction has been pursued with the usual success.

A gentleman who has just returned from a tour to the White Mountains, informs us the summits are crowded with snow, and that in some of the hollows it is thirty feet deep. Mr. Crawford has so nearly finished an avenue to the summit of Mount Washington, which will render access comparatively easy, that a few days of fair weather will enable him to complete it in good style. This will be a great convenience to travelers. *Boston Mercantile Journal*, June 26.

NORTH AMERICAN REVIEW.—The eighteenth number of the North American Review was published on the first inst.—Contents.—I. Madame de Staël—II. Education of the Blind—III. Phenology—IV. Cushing's Reminiscences of Spain—V. De Beaumont and De Tocqueville on the Penitentiary System—VI. Works of Mrs. Child—VII. Vaughan's Memorials of the Stuarts—VIII. The Union and the States—IX. Franklin's Familiar Letters.

The public debt of Boston amounts to \$975,753, after deducting the amount of notes and bonds held by the city.

## APPOINTMENTS.

Br. Moses McFarland will preach in Hope next Sunday; in Montville on the 2d Sunday in July; in Washington on the 3d Sunday in July; in Palermo, on the 4th Sunday in July; in Montville on the 1st Sunday in August, in Prospect on the 2d Sunday in August, and in Bristol on the 3d Sunday in August.

Br. S. Farrar will preach in Fairfield, at Pishon's ferry, on the 4th Sunday in July.

## Married.

In Portland, Mr. Frederick Davis to Miss Ellen daughter of Mr. Joseph Gould.—Mr. David Boyd to Miss Elizabeth M. Stockpole.  
In Augusta, Mr. Elisha Hathaway, Jr. of Boston, to Miss Phoebe B. Williams.  
In Tuner, Mr. Thomas Taylor to Miss Mercy Chandler.

## Died.

In Doer, N. H. Mrs. Patience, wife of John P. Wendell, aged 29 years.  
In St. Louis, Missouri, of Cholera, about the 10th ult. Hon. Mr. BUCKNER, U. S. Senator from that State—his wife, Mrs. BUCKNER, his wife, of the same disorder, and died at the same time.  
In Bucksport, on the 20th Nov. last, Mrs. Abigail, wife of Mr. Amos Smith, aged 27. She was the daughter of Elisha Smith of Dixmont. Mrs. S. died of that fell disease, consumption, and during her long and lingering illness, solicited to the divine appointment without a murmur. She was a Universalist, and her principles, which she professed and practiced in health, directed her not, but rather animated and sustained her in sickness and death. After making all her arrangements which she wished fulfilled after her decease, she fell asleep in Christ and departed for heaven.—[Com.]  
In Bucksport, Feb. 9. of the deopry, Mrs. Polly Smith, mother of Mr. Amos Smith, aged 67. Mrs. S. was formerly of Orland, and has many relatives in the north part of Massachusetts. She lived a Universalist, and died rejoicing in the faith. During her sickness, her spirit was resigned to the will of heaven; she conversed freely and calmly on the subject of her approaching death, and evinced a desire to depart and be with Christ, which is far better than all earthly good.—[Com.]

## MARINE JOURNAL.

## PORT OF GARDINER.

Thursday, June 27.—Arrived, brig Commerce, Talman, New-Bedford; sch's Betsey & Polly, Baker, Dennis; Edw. Moore, Boston; Polivar, Stearns, New-Bedford; Magnolia, Wm. Boston; sch's, Sailed, brig 7, Anthony-Dole, Carter, Providence; Mary, Chase, Boston.

Friday, June 28.—Arrived, sch's Diamond, Reed; Boston; Betsey, Blanchard, New Bedford; Chrisa, Judson, Boston; Nancy Merrill, Providence; Hannah & Jane, Gray, New Bedford.

Sailed, brig Solon, Jellison, New-York; sch's Dorcas, Kelly, Dennis; Thomas, Putney, Falmouth, Albion, Kelly, Sandwich; shops Hero, Sutton, Salem, Edward, Scott, Ipswich; brig Mary-Averill, Sandwich; Express, Smith, Salem.

Saturday June 29.—Arrived, sch's DeWolf, Kelly, Dennis; Lucy, Baker, do; Achab-Parker, Fremont, Sandwich; Olive-Branch, Cooper, Boston; shop Olive-Branch, Whitford, Nantucket.

Sailed, sch's Eagle, Perry, New-Bedford; Myra, Perry, do; Elizabeth, Watson, Boston; Susan, Perry, Sandwich; Mary & Letsey, Kelly, Dennis; shops Relief, Sutton, Ipswich; Deborah, Perry, Sandwich, Tuesday, Boston; sch's Mechanic, Blanchard, Boston; Sally, Baker, Dennis; New-July, White, Yarmouth; Native, Vincent, Boston; Bonny-Boat, Cebra, do; Hamilton, Reed, do; New-Bedford, Herriman, New-York; Loire, Kelly, Dennis; Frances, Small, do; shops Henrietta, Perry, Sandwich; Ohio, do; Portland; Charles, Freeman, Sandwich; Com. Perry, Perry, New-Bedford.

## LIST OF LETTERS.

Remaining in the Post Office, Gardiner, Me. July 1, 1833.

Alexander Atkins,	Joseph Manuel,
Andrew Blunt,	Louisa McCausland,
Charles Baker,	Thomas Merrill,
George Barlow,	Arch Morrill,
James N. Buffum,	George Newell,
Abraham Becl,	James O. Page,
Amos Clark,	Solomon Perry,
Washington Crowell,	Jerediah Eley,
Lydia Cross,	Nathaniel Potter,
James Clute,	Annamia Page,
Charles DeWolf,	Adeline A. Potter,
Josiah Dill,	Reuben Ryder,
Andrew D. Duglass,	Simon Roberts,
Kofus Dyer,	Eliza J. Stinson,
Thayer Eastman,	Nathaniel Springer,
Abel French,	James R. Shaw,
Sally Fowler,—Pittston,	Mary Stevens, 2,
Sally Flegg,	William Stevens,
Thos. Houghton,	Eliza V. Searns,
Lucius Hutehicks,	Holker Talmay,
Joseph W. Hale,	Lyman Turner,
John Hanson,	Edly Talbert,
Robert Harmon,	Jesse Tucker,
C. Jewett,	Hiram Wilson,
Nath'l Lecman,	Reed Weston, Jr.,
Mary McCommie,	William Young,
Joseph Mellos,	

BETH GAY, P. M.

sixth century, when it was entirely put down. From that time to the sixth century, there was nothing but one continual lake of fire and brimstone, which is the second death.—The state of the Church and Society from the sixth to the sixteenth century was never known to be so corrupt, notwithstanding the doctrine of endless misery was poured forth in every desk in the most terrific forms for one thousand years, without the interference of the doctrine of God's universal Love. If the doctrine of endless misery has such a salutary effect, as some of our brethren pretend, that there can be no reformation without it, why did it not moralize the world from the sixth to the sixteenth century? But to return to our subject, the first death we think is the first apostasy, which lead to a belief in annihilation. They groined under the fear of death and hell, (or death and the grave.) This death and hell, or the fear of it, was cast into the Lake of fire and brimstone, which is the second death or second apostasy, that is a belief of annihilation was cast into a belief of endless misery, and whosoever was not found written in the book of Life was cast into the lake of fire, that is, all those that had not believed so as to have a part in the first resurrection, was cast into the belief of endless misery, which is the second death. The term first resurrection pre-supposes a second. Those that believed the gospel in the days of the apostles were raised from the first death. This death consisted in their being without hope and without God in the world. But let us inquire without hope of what? Of a resurrection to immortal life. When they believed the gospel they were raised from the fear of annihilation, for the Gospel brought Life and immortality to light beyond the slumbers of the tomb. Unbelievers are now in the second death, for the fearful and unbelieving and abominable, and murderers and all liars shall have their part in that Lake that burns with fire and brimstone, which is the second death, or the fear of endless misery, no impenitent sinner can believe the truth that he has an interest in Christ, but must believe a falsehood. For this cause saith the apostle God shall send them strong delusions that they might believe a lie, that they all might had pleasure in *unrighteousness*; therefore we see that they could not believe the truth; but what was that truth that they could not believe? The same truth brought to view in our text which the creation shall be brought to the knowledge of, when they are delivered from the bondage of corruption into the glorious liberty of the children of God.

But to return, we noticed that the term first resurrection pre-supposed the second, for as the first apostasy is the first death, and that death consisted in being without hope of a life beyond the tomb but a continued fear that death was an endless sleep, they were all their life time subject to bondage through the fear of death; but when they believed the Gospel which brought life and immortality to light, they were raised from the first death, and by faith were delivered from the bondage of corruption, and brought into the glorious liberty of the children of God. So the second apostasy is the second death—this death consists in a continual fear of endless misery. But when they are brought to believe that they have eternal life in Christ, they are raised from the second death which is the fear of endless misery.—All the sufferings which are now felt by creation are not to be compared with the sufferings inflicted by a belief in the doctrine of endless misery. No creature can be happy in our opinion, that believes it. What if we receive an evidence that we have eternal life in Christ, and have no evidence that our children or neighbors should have eternal life, we ask, could we be happy? Certainly not. For if we are Christians, we must love our neighbors as ourselves. Could we be happy while destitute of an evidence for ourselves? No. Then no more could we be happy while destitute of an evidence for our children and neighbors. How often have we heard from the pulpit that in the other world we shall have no feelings in regard to the sufferings of our nearest friends, but must acquiesce in the damnable sentence when parents and children must be parted, and the nearest friends on earth never to meet again, while the most affectionate parent must see their tender offspring in the most excruciating pain, and that pain to increase when ten thousand times ten thousand years are past, yet as many more as grains of this earth or sands upon the shore, when these are gone and past, as many yet behind us leaves in the forest shaken by the wind. O ye tender mothers this sight would unparalel the very realms of glory and turn heaven into pain. But we are told that all those afflictions will be done away in the other world. But we ask from whence do those feelings come? Do they not originate in the God of love? Is He not all that Love, ever known, or ever to be known, either in this world or that which is to come?

[For the Christian Intelligencer.]

## SHORT SERMON.—No. LXXXV.

TEXT.—"For by grace we are saved, through faith; and that not of ourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9.

Paul addresses his brethren, as persons already in a state of salvation; not as persons who merely hoped to obtain salvation in another state of being. "Ye are saved." From what? From being dead in trespasses and sins. And raised up, and made to sit together in heavenly places in Christ Jesus." All this had taken place in this world. They had trusted in Christ, after they heard the word of truth, the gospel of their salvation; in whom also, after they believed, they were sealed with the Holy Spirit of promise.

But Paul would have his brethren realize that by grace they were saved; not of works. Though their salvation was enjoyed through faith, yet they must remember, that this faith was not of themselves, it was the gift of God. And to exclude all boasting of one against another, Paul tells them, that their salvation was "not of works." Some might be ready to admit that salvation of sinners was all of God's grace; but as it was through faith, faith was a condition, and of consequence it was man's work. But the apostle guards them against any such mistaken interpretation of his doctrine. Though Christians come into the enjoyment of salvation, by believing the gospel or trusting in Christ yet these exercises of mind were wrought by God's spirit, therefore, they were the gift of

God, as really as Christ was his gift. They were made Christians by the power and grace of God's spirit, as really, as they were made creatures at first. So Paul states, verse 10,—"For we are his workmanship created in Christ Jesus unto good works." Not of good works, or for good works done by them; but God created them new creatures in Christ, that they might perform good works, which God fore-ordained that they should walk in them.

Now, (according to the common opinion of many professed Christians, that some of mankind will be left, or abandoned of their Maker, to never ending sin and suffering,) it is not on account of their being destitute of good works, or destitute of faith; but because God does not see fit to give them faith, or create them in Christ Jesus unto good works. Of consequence, God must have created them at first rational beings, knowing that he would never cause their existence to be a blessing to themselves but an endless curse. Such people must suppose that God will treat multitudes of mankind, infinitely worse than he will the most odious reptiles, or ravenous beasts. For these, with all the innocent, harmless and beautiful, will die and cease to exist. While all rational creatures whom God does not create in Christ Jesus, will be held up in existence, as long as their Maker lives, unholy, ungodly, and wretched. This divine purpose, is supposed to be, for the glory of God's vindictive justice: that some must be always miserable in order that others may enjoy more happiness. For they cannot admit that a good being can do any thing, or permit any thing to be done, which shall be inconsistent with the greatest good of his eternal kingdom. Hence, it is supposed, that God is laid under absolute necessity, by his unchangeable perfections, to create a large portion of mankind, for the devil to deceive, captivate, and torment to all eternity; that holy angels and saints, the elect of God, may be more sensible of their privileges, and so enjoy a greater degree of perfection and felicity forever; than if all were made holy and happy.

It is argued by predestinarians that an infinitely wise and good being must aim at the greatest possible quantity of holiness and happiness among his intelligent creatures; and being possessed of almighty power he will not be frustrated or disappointed; but will in due time bring in just so many, and just such individuals, as he sees best; to render his holy and happy kingdom most perfect and glorious. And in order to this desirable end, they suppose the greatest part of mankind who have lived and died, have gone into a state of never ending wretchedness. A knowledge or belief of such doctrine, they think necessary, to the most joyful and glorious views of God's character, and government.

Hence, the predestinarian, aims to be conformed to his God, that he may enjoy him forever. He will try to be willing to have God's will done, even in the eternal damnation of his own children, or of himself, if God has so decreed. And when he, by much painful exercise, thinks himself willing to be cast off forever, that he may be saved eternally, he hopes, he is one of God's elect, is converted, pardoned, adopted, and received into the fold of Christ; and shall be preserved to God's heavenly kingdom; while all the non-elect will be left unconverted, to die accursed, and sink to never ending pain.

And why were these saints converted and saved? Answer by grace, through faith, and that not of themselves, it is the gift of God. Not of works lest any man should boast.

According to election or predestination, the saved souls must give all the glory of their salvation to God. Here is certainly reason, for gratitude and praise to God, for such unspeakable gifts of grace and glory. But why may not such hopes of salvation, incline these elect ones to live in sin, and without God in the world? It is plead that such an assurance of salvation will lead people to licentiousness. But how can such a hope for all, incline any one to sin against God or man, any more than such a hope for one's self, incline one to the same thing? According to election, there seems to be partial ground for consolation in God. But according to man's faith, works or will, there is no consolation at all. For if it is not certain with God, that a number, or all will be saved, it is not certain that any one will be lost, all may be. That divine goodness which may abandon one, may doo all to the same wretchedness. And that power which can create one, or many in Christ Jesus unto good works, without faith, or works, influencing God to do it, can overcome all, subdue all, and make all things new in Christ Jesus, unto good works, and eternal life.

Thy grace, O Lord, I always need,  
Thy grace has been my stay;  
Thy grace, my faith, and works must speed,  
Or I shall go astray.  
Thy glory and thy grace unite,  
To bless those offspring here,  
So grace to glory will unite,  
Thy children dare to appear.

If God is good, kind, just, and merciful to all, only in this momentary state of existence—and is unkind, unmerciful, &c. to a part, while eternity shall endure—what propriety is there in saying "that his mercy endureth forever."

The light of truth and virtue beams by conversation, as a match does by mutual attrition of flint and steel, which kindles by the sparks that drop from it, but loses none of the virtue it gives away.—*Simplicius on Epictetus*.

Self-love—Self-love is not generally to be blamed; in the first place to condemn it, would be ineffectual, since we cannot entirely divest ourselves of it. It is necessary that a man should love himself, but as one of my friends, a man of great sense, said, in every thing which is good and honorable, as he loves a virtuous woman whom he wishes to marry.—*D'Argenson*.

To want little is true grandeur, and very few things are great to a great mind. None but intellectual possessions are what we can properly call our own. All things from without are but borrowed.—*Steele*.

Pleasure and pain, beauty and deformity, good and evil, seemed to me every where interwoven; and one with another made, I thought, a pretty mixture, agreeable enough in the main. 'Twas the same, I fancied, as in some of those rich stuffs, where the flowers and the ground were oddly put together, with such irregular work and contrary colors as looked ill in the pattern, but might be natural and well in the piece.—*Shaftesbury*.



## POETRY.

From the New York Courier.  
"PASS ON RELENTLESS WORLD."

Swifter and swifter, day by day,  
Down time's quiet current hurled,  
Thou passest on thy restless way,  
Tumultuous and unstable world!  
Thou passest on! time hath not seen  
Delay upon thy hurried path;  
And prayers and tears which have been  
In vain to stay thy course of wrath!

Thou passest on, and with thee go  
The loves of youth—the cares of age;  
And smiles and tears, and joy and woe  
Are on thy history's bloody page!  
There, every day, like yesterday,  
Writes hopes that end in mockery;  
But who shall tear the veil away  
Before the abyss of things to be?

Thou passest on and at thy side,  
Even as a shade, oblivion tread;  
And o'er the dream of human pride,  
His may should forever spread;  
Where all thine iron-hand has traced  
Upon that gloomy scroll to-day  
With records, ages since effaced  
Like them shall live—like them decay.

Thou passest on—with thee, the vain,  
That sport upon thy flaming blaze,  
Pride, framed of dust, and folly's train,  
Who court thy love, and run thy ways—  
But thou and I—and he be so—  
Press onward to eternity;  
Yet not together let us go  
To that deep-robed but shoreless sea;

Thou hast thy friends—I would have mine;  
Thou hast thy thoughts—leave me my own;  
I kneel not at thy guided shrine—  
I bow not at thy slavish throne!  
I'll let them pass without a sigh;  
They make no swelling rapture now,  
The fierce delights that fire their eye—  
The triumphs of thy hungry brow!

Pass on, relentless world!—I grieve  
No more for all that thou hast reaped;  
Pass on, in God's name—only leave  
The things thou never yet hast given—  
A heart at ease—a mind at home—  
Affections fixed above thy sway—  
Faith set upon a world to come,  
And patience through life's little day.

## MISCELLANY.

From the New York American.  
RANDOLPHIANA.

Mr. Randolph returned from England for the last time in the fall of 1831. I called upon him immediately after his arrival, and was very much shocked at his emaciated appearance. In reply to my question about his health, he said in a melancholy tone of voice, "Ah, sir, I am going at last; the machine is worn out—nature is exhausted, and I have tried in vain to restore her!" He then changed the conversation, and spoke with his usual animation of his late visit to England, and touched slightly upon his short sojourn at St. Petersburg. He told me that his faithful Juba had a regular attack of yellow fever at the latter city, which induced him to hurry away the sooner!—besides which, there was no business of importance to detain him there, and his own health was bad.

"Well, Mr. Randolph," said I, "great events have occurred in Europe, since you left us!" "Yes sir," replied he, in his most sarcastic manner, "great events have occurred abroad, and very small ones at home! They sent me the Washington papers, containing the letters, but I could not read them. I blushed for my country. The affair told badly in Europe, sir!"

I asked him whether he had attended the debates on the Reform Bill. He replied in the affirmative. I then inquired whom he considered the greatest orator in the House of Commons. "Your countryman, O'Connell, sir, by all odds; he is a Giant among Gigantes!" He then remarked with a dearth of good speakers there was in England; compared with the days of Fox, Burke, Sheridan, Pitt, &c.

I asked him whether the reports which were then received relative to the dangerous state of the King's health were true. He replied, "They are all Tory lies, sir; he was in excellent health when I left London. I had the honour of breakfasting under a tent with his Majesty, at the opening of the New Bridge, a short time ago, and he appeared to be as likely to live as any of the company—a much better life than myself, sir!"

After spending an hour or two most agreeably with him, during which we talked of every thing and every body, I took my leave, under the impression that I had seen him for the last time; which has proved too true, though his death was more remote than I had imagined it to be. He was so feeble, and had such a dreadfully severe cough, I really almost expected to hear of his decease on the road, before he reached Virginia!

It is stated in the newspapers that he has made his slaves free by will, which I dare say will be found true, as he has frequently told me that he was a decided enemy to slavery in the abstract, and that he would have emancipated his slaves long ago, if he could have felt convinced that they would have been as happy and as comfortable elsewhere as they were at Roanoke.

I have often heard from other persons, that he was a kind and affectionate master, and did every thing in his power to make his slaves happy.

As he has now passed away forever "from the field of his glory," let us hope that the mantle of charity will be extended to his memory. Those who were warmly opposed to him should now recollect that he is no longer present to reply to their attacks, and that "to err is human; to forgive divine."

No matter what difference of opinion there may be as to his political course, there can be none as to his extraordinary talents; on this ground, therefore, all parties can unite in paying the tribute of respect to departed greatness.

Those who have heard his most fascinating eloquence can never forget him; and it is only by them that the preceding anecdotes will be appreciated. His manner of speaking was so perfectly original, it always gave point to the most simple expressions, which, when merely read, may not appear very striking to those who did not know him.

His personal friends will faithfully cherish the remembrance of his friendship; and his native State "Old Virginia" will not forget that in John Randolph of Roanoke, she has lost one of her brightest ornaments, and most devoted children!—Peace be to his ashes! may they rest undisturbed beneath his "patrimonial oak."

And obstinate people make lawyers rich.

## PHILOSOPHY AND CONSISTENCY.

Among all the excellent things which Mrs. Barbauld has written, she never penned any thing better than her essay on the inconsistency of human expectations; it is full of sound philosophy. Every thing, says she, is marked at a settled price. Our time, our labour, our ingenuity, is so much ready money, which we are to lay out to the best advantage. Examine, compare, choose, reject; but stand to your own judgment, and do not, like children, when you have purchased one thing, repine that you do not possess another, which you would not purchase. Would you be rich? Do you think that the single point worth sacrificing every thing else to? You may, then, be rich. Thousands have become so from the lowest beginnings by toil, and diligence, and attention to the minutest articles of expense and profit. But you must give up the pleasures of leisure, of an unembarrassed mind, and of a free unsuspicious temper. You must learn to do hard if not unjust things; and as for the embarrassment of a delicate and ingenious spirit, it is necessary for you to get rid of it as fast as possible. You must not stop to enlarge your mind, polish your taste, or refine your sentiments; but must keep on in one unbeaten track, without turning aside to the right or to the left. "But," you say, "I cannot submit to drudgery like this; I feel a spirit above it." 'Tis well; be above it, then; only do not repine because you are not rich. Is knowledge the pearl of price in your estimation? That too may be purchased by steady application, and long solitary hours of study and reflection. "But," says the man of letters, "what a hardship is it that many an illiterate fellow, who cannot construe the motto on his coach, shall raise a fortune, and make a figure, while I possess not the common necessities of life!"

Was it for fortune, then that you grew pale over the midnight lamp, and gave the sprightly years to study and reflection? You, then, have mistaken your path, and ill employed your industry. "What reward have I, then, for all my labor?" What reward! A large comprehensive soul, purged from vulgar fears and prejudices, able to interpret the works of man and God—a perpetual spring of fresh ideas, and the conscious dignity of superior intelligence. Good heavens! what other reward can you ask? "But is it not a reproach upon the economy of Providence that such a one, who is a mean, dirty fellow, should have amassed wealth enough to buy half a nation?" Not the least. He made himself a mean, dirty fellow for that very end. He has paid his health, his conscience, and his liberty for it. Do you envy him his bargain? Will you hang your head in his presence because he outshines you in equipage and show? Lift up your brow with a noble confidence, and say to yourself, "I have not these things, it is true; but it is because I have not desired them nor sought them; it is because I possess something better. I have chosen my lot; I am content and satisfied." The most characteristic mark of a great mind is to choose some one object, which it considers important, and pursue that object through life. If we expect the purchase, we must pay the price.

*Intemperance and Crime in China.*—In the Chinese Repository for December, we find the celebrated "Sacred Edict," containing the sixteen maxims written by the Emperor Kang-he, near the close of his reign in 1723. Kang-he was the most learned, beloved and renowned Emperor of the present dynasty, and his maxims are in high repute among the Chinese. They were amplified by his son, the Emperor Yung-ching, and a translation of the amplification is also given in the Repository. In his amplification of the sixteenth maxim—"Settle animosities, that peace may be duly valued." Yung-ching says:—

"That in which the military and people more easily offend, arises, in many instances, from indulging in the use of *spirited liquors*; for spirits are a thing which can disorder the mind and will of man, and occasion a loss of his equanimity. Probably, while guests and host are taking a glass together, they proceed from mirth to drunkenness. Then an improper word leads to laying hold of daggers, and encountering each other; or probably, a cross look creates an offence which could have been easily settled, at first, as the melting of ice; but which, after the passions are heated by wine, breaks forth, and is as hard to endure as the deep enmities which should be revenged. It is generally seen that in five or six cases out of ten, involving life, which come before the Criminal Board, the evil has arisen from spirited liquors. Alas, for them! the body is placed in chains; their property lost; their persons thrown away; and not only so, but their families are involved; and misery spreads through the neighborhood. After this to beat on the breast, bitterly wailing and repenting, what will that avail?

With respect to the injury of ardent spirits, let it be more vigilantly watched against. The ancients [at seasons of festivity] appointed a person to watch and keep an account [of the number of cups they drank.] They feared, that noisy mirth and songs might end in strife, and in throwing about the crockery. Should we then drown reflection in the puddle of intoxication, and throw our persons in the way of punishment?

Soldiers and people, respectfully obey this: disregard it not. Then the people in their cottages, will be protected; the soldiers in the camp, enjoy repose; below, you will support your family character; and above, reward the nation. Comfortable and easy in days of abundance, all will advance to a virtuous old age. Does not this illustrate the advantages of settling animosities?

NEW TRANSLATION OF THE BIBLE.  
Dr. Webster, a distinguished lexicographer, is preparing for publication, a corrected edition of the bible, in regard to grammar, obsolete words, and indelicate phrases. Some appear to be very much startled at the idea of having a correct version of the scriptures. But for ourselves we look upon such an undertaking as being highly commendable. Why may we not have all improper and indelicate words exchanged for those which will clearly express the meaning of the original text? It is, we presume, well known to all, that the present translation is in many instances very imperfect. The old translators used such phraseology as was common to the age in which they lived, and in all probability if they were alive now, and were to give us another translation, they would

employ the present mode of conveying ideas. No preacher would at this day repeat many passages as they are expressed in the Bible. Every one feels himself authorized to give the meaning of the sacred writer in such language as will accord with the taste of the age in which we live. And as all feel themselves at liberty to pursue this course, we see not why any one should object to the altering of the phraseology of the common version, so that the meaning of the inspired writers may be clearly expressed without offending the ears of the most delicate. We are astonished that some editors should recommend a religious work, in which the writer has altered the translation of many important passages because the alteration favors their views, and object to having all that now covers the beauty and sublimity of the sacred text, taken away, that its radical import may be obvious to all. This seems to us like straining at a gnat, and swallowing a camel.—*Universalist*.

## THE CONTRAST.

"How amiable are thy tabernacles, O Lord God of Hosts."—Psalm lxxiv. 1.

This is the sentiment of a devotional mind—a mind sensible of the goodness of God; expanded with a love of him, and humbled with a sense of his greatness and glory. A person of such a mind enters the tabernacle of the Lord God of hosts, and worships him there from pure and holy motives. He delights to render homage to the Being of infinite goodness, his soul, overflowing with joy and gratitude, cannot satisfy its desires in no other way than in the manifestation and acknowledgment of its holy sensations. It contemplates with the richest felicity its own relationship with God—it recounts the proofs and pledges of his love which it has received, and in all the fulness of ecstasy it prostrates itself at the foot of the divine altar, and pours out its libations of gratitude, humility and praise. It was undoubtedly in a moment of silent, sincere devotion, when his soul was transported with the joy of divine worship, that David uttered, "How amiable are thy tabernacles, O Lord God of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand; I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness."

What a striking contrast is there between the feelings of David and those of such people as say, that they would not be seen in the tabernacles of God, nor worship him, nor obey his commandments, if they believed there was no hell torments in a future world. David does not inform us that it was the fear of hell which induced him to worship God. He longed, he even fainted for the courts of the Lord; his heart and flesh cried out for the living God. When a person loves God, he worships him for the satisfaction which pure worship affords. If he does not love him, he will not love to worship him; it is impossible for him to worship him rightly. The fear of hell may drive him to prostrate himself before God, but there is no devotion in such an act; it is very like the act of the people of Babylon, who fell down before Nebuchadnezzar's golden image.

## SEASONABLE ADVICE.

"Be not overcome of evil, but overcome evil with good."

The evils to which we are incident are numerous, and many of them very grievous, but none so great but they may be overcome, if the right method be pursued. This method is rendered simple and easy by the direction given by St. Paul in the words which are placed at the head of this article.

When any evil comes upon us, or attacks us, we are to study the nature and cause of the evil, carefully observe its tendency, and then, in room of yielding, or submitting to it in the least, we are to oppose it with its opposite qualities. If any are evilly disposed towards us, and if we receive injuries from them, let us be wise enough to oppose their evil by an opposite conduct. But if we endeavor to do them as much harm as they have done us, then their evil has overcome us, and made us as evil as they are. But as long as we treat our enemies kindly, and at every possible opportunity discover to them tokens of good will, there is but little danger but in time they will be overcome. But if we are inclined to oppose their evil by doing evil to them, we shall soon find that this method is calculated to increase their enmity, and to provoke them to exert all their means against us.

Reason and experience certainly unite with the scriptures in this method with evil, and this leads directly to the wisdom of God and the doctrine of his grace. For all the sin and wickedness of the world never overcome our Father in heaven, so as to induce him to injure us, but he has wisely and graciously undertaken to overcome our sin by the power of his grace; so that where sin abounded, grace did much more abound.

*Universalist*.

From the Trumpet.

## "FAMILIAR CONVERSATIONS."

Br. Whittemore—By your permission I would recommend Br. Russell Streeter's *Twelve Familiar Conversations between Inquirer and Universalist*, to the attention and perusal of all who have a wish to become acquainted with reasonable and scriptural answers to most of the objections which opposers of the doctrine of Universal Salvation are in the habit of urging against it.

The dialogical arrangement of this work, and the easy, familiar style in which it is written, render it interesting to the common reader, and prevent that fatigue and weariness which are often felt in reading treatises.

The care which the writer has taken to state Inquirer's objections precisely as the opposers of Universalism are in the habit of stating them, leaves no room for the objector to complain that his privilege is abridged by the manner in which the controversy is conducted. And as to the answers it is believed that few well informed Universalists will be dissatisfied with their substance, even should they prefer some variation in their modification.

To me it is no small gratification to find talents so well adapted to the work, assiduously employed in accommodating an enlightened community with arguments which cannot but convince the candid inquirer of the truth of a doctrine so honorable to the moral perfections of our Father in heaven.

and so full of comfort and consolation to man, while it exerts the most salutary influence in favor of those virtues which are indispensable to human happiness. H. B.

## DUTY OF CHILDREN.

It is the manifest duty of children to obey their parents, or those who have the guardian care of them. Men are called upon to obey God because they are his children.—If all men are God's offspring, then all men are obligated to obey God. But if any are the children of the devil, in the same sense that some are God's children, then such should obey the devil! It is sometimes the case that preachers who have more zeal than knowledge, inform their congregations that they are the children of the devil. And in a very short time afterwards, they will gravely say, children obey your parents. This is plainly telling them to obey the devil.

Every parent has a legal right to establish in his family such a form of government as he pleases, if it be not opposed to the civil laws of the land. And as no one has any right to countermand his requirements, this saying holds good in relation to God's government. If all are God's children, then he has a right to govern them as he pleases. But if some belong to the devil, he has a right to govern according to his will. If all are the children of the Most High, then all ought to obey God. But if some belong to his satanic majesty, then, reason says, children obey your Father.

If the spirit of this doctrine should prevail throughout the community, the flood gates of iniquity would be opened, and all that is lovely and fair in the moral and intellectual universe, would be swept away as with the besom of destruction.—*Universalist*.

## EVENING.

There are two periods in the life of man, in which the evening hour is peculiarly interesting—in youth, and old age. In youth, we love it for its mellow moonlight, its million of stars, its then rich and soothing shades, its still serenity; amid these we can commune with our loves, or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless sabbath there—or look into the bosom of creation, spread abroad like a canopy above us, and look and listen until we can almost see and hear the waving wings and melting songs of other worlds.—To youth, evening is delightful—it accords with the flow of his light spirits, the fever of his fancy, and the softness of his heart. Evening is, also the delight of virtuous age; it affords hours of undisturbed contemplation; it seems an emblem of the calm and tranquil close of busy life—serene, placid, and mild, with the impress of its great Creator stamped upon it; it spreads its quiet wings over the grave, and seems to promise that all shall be peace beyond it.

*A Quartetto.* An English paper states that a man and his wife, about a week after their marriage, went from Manchester to Liverpool on a tour of pleasure, and happened to be on the quay, when a West-Indian man hauled into the dock. To the amusement of the spectators, and the unspoken surprise of all the parties concerned, three of the sailors on board the ship addressed the fair one with all the familiarity of intimate acquaintances, each claiming her as his wife! Of these three husbands, she had married one at Glasgow, another at Chester, and the third at Dublin. And what is singular, her husbands are of four different nations, viz. English, Scotch, Welsh and Irish. It appears that the love of money, was the bait that was held out to them, but after they were fairly caught in the matrimonial net—their expectations were disappointed, for the lady was possessed of no property, and they severally left her. This wife of many husbands was about 50 years of age neither of her husbands above forty!

*The Mechanic.*—If there is any situation truly enviable, it is that of an industrious mechanic, who, by his unaided exertions, has established for himself a respectable place in society; who commencing in poverty, has been able, by his skill and perseverance, to overcome every obstacle; vanquish every prejudice, and build up for himself a reputation whose value is enhanced for others. And let it be remembered, that this situation is attainable by all, who have health and practical knowledge of their business. It is a mistaken idea that fortune deals about her favors blindly, and with a reckless hand. Industry and virtuous ambition are seldom exerted in vain.

*UGLINESS.* It is curious to observe that an ugly face is generally the indication of a humorous and witty mind; it suggests innumerable exhilarating witticisms in the wearer himself, and it is the cause of wit to others. There is scarcely a merry, shrewd, witty fellow, even in fictitious history, but has the honor of ugliness attributed to him. Esop was a very ugly little hunchback; uglier still was Socrates, no less a man of wit and a man of honor than a philosopher.—The heroes of Rabelais were famous for personal deformity. Sancho Panza, his master and Rosinante, were, in their several conditions, absolutely patters of this interesting qualification. Hudibras and Ralpho, were still more conspicuously ugly, Falstaff, Bardolph, Ancient Pistol, and almost every character of wit and humor in the dramas of Shakspeare, were eminently ugly. Scarron, the favorite wit of France, was the most deformed little creature a lovely woman ever allowed herself to be coupled to.

## WRONG HABITS.

It is a wrong habit to be always finding fault with our neighbors; it is a wrong habit to be always finding fault with our children; it is a wrong habit to be always finding fault with our circumstances and conditions; it is a wrong habit to be always finding fault with the present hard times; it is a wrong habit for preachers to be always finding fault with their hearers, who feed them and clothe them so bountifully, and treat them with so much respect and civility.

*A PORT REPARTEE.* What reason can be assigned, said Sylvia to a reverend Dean, since marriage is a holy thing, that there is none in heaven? There are no women, replied the priest. Quick returns the rest. Women there are but I am afraid they can't find a parish.

AGENTS FOR THE CHRISTIAN INTELLIGENCER.—The following named gentlemen are hereby authorized to act as Agents for the Intelligencer in their respective towns.

## MAINE.

Maj. John Carver, North Leeds.  
Rev. J. Woodman, New Gloucester.  
J. Patten, Esq. Bowdoinham.  
Joseph Chase, Esq. P. M. Sebec.  
G. M. Burleigh, Esq. P. M. Dexter.  
Rev. George Bates, Turner.  
Newell Bean, Bangor.  
A. S. Patten, Esq. P. M. Dover.  
John Spofford, East Thomaston.  
Charles J. Barbour, Portland.  
J. Osborne, Jr. Esq. P. M. Kennebec.  
Capt. D. Buckminster, Saco.  
S. Bailey, Jr. Esq. P. M. Freeport.  
Gen. D. M'Cobb, Waldoboro'.  
Capt. B. Neal, Wiscasset.  
Hon. Abijah Smith, P. M. Waterville.  
Maj. J. Chamberlain, Brewer.  
Nath'l Willson, Castine.  
John A. Pitts, Winthrop.  
Enoch Farham, Esq. Albion.  
S. A. Whitney, Esq. Lincolnville.  
C. Bridgman, Esq. P. M. West Minot.  
J. B. Bridge, Esq. Dresden.  
Charles Bartlett, Westbrook.  
Asa Smith, Esq. Old Town, Orono.  
Hon. J. Collins, P. M. Anson.  
James Curtis, Camden.  
E. Cobb, Union.  
John Elliot, Bath.  
Thomas Goodale, Bucksport.  
Moses Howard, Brownfield.  
D. W. Lathrop, Belfast.  
Dan Reed, Esq. P. M. Lewiston.  
Rev. Thomas Beede, Farmington.  
D. Lancaster, Hallowell.  
E. & A. Hopkins, Hampden.  
C. Dickman, Augusta.  
NEW-HAMPSHIRE.  
N. March & Co. Portsmouth.  
S. C. Stevens, Dover.  
MASSACHUSETTS.  
Geo. W. Buzin, Trumpet Office, Boston.  
Rev. W. Balfour, Charlestown.  
Rev. T. G. Farnsworth, Haverhill.  
E. S. Upton, Esq. Danvers.  
Rev. R. Streeter, Shirley.

## NOTICE.

WILL be sold at Public Auction on Friday the 5th day of July next, at 3 o'clock, P. M. at the office of the Treasurer of the Gardner Cotton and Woolen Factory Company, Ten Shares of the Stock of said Company, numbered 174, 172, 173, 174, 175, 176, 177, 178, 179, 180. Unless the owner of the stock will give notice of his intention to sell the same on or before the first day of May last, and other necessary charges, he paid to the Treasurer thereof previous to the time of sale.

DANIEL NUTTING, Treasurer.  
G. C. & W. F. Co.

Gardner, June 13, 1833.

## BOOTS AND SHOES.

JUST received and for sale by JAMES R. SHAW, nearly opposite McLehans' Hotel, a complete assortment of BOOTS and SHOES of every description and of the latest fashions. The above stock he intends to sell as low as can be purchased in Boston or elsewhere of the same quality at retail.

Gardner, May 30, 1833.

NOTICE is hereby given, that I have given to my son, THOMAS M. HATCH his time until he shall arrive at the age of twenty-one years and leave him free to act and trade for himself, not holding me responsible for debts of his contracting after this date.

SOLOMON S. HATCH.

Dated at Winlow this 19th day of June, 1833.

## To the Honorable Justices of the Supreme Judicial Court.

STEPHEN RIDER of Hallowell, in the County of Kennebec, respectfully represents that Moses Springer, late of said Hallowell, deceased, on the 29th day of January, Anno Domini 1828, being then in full life, by his contract under seal of that date, by him duly executed and here in Court produced, bound himself to convey by good and sufficient deed to said petitioner the following described real estate, situated in said Hallowell, being part of lots No. thirty, and thirty-one, on the Bowman Point tract, so called, bounded Northerly by the centre line of said tract, Easterly by land formerly of Benjamin Springer, late of said Hallowell, deceased; Southerly by that part of said land owned by Robert T. Gardner, Esq.; and Westerly by land of Samuel Titcomb, containing about sixty-eight acres, more or less.—Also said strip of land lying between the above described land and the road leading by said Rider and Titcomb's houses, containing in said strip about five acres, more or less; excepting that portion claimed by Abner Lowell, upon the condition that your petitioner paid or caused to be paid to him the sum of two hundred dollars, and interest in one year from the date of said contract, and the further sum of two hundred and fifty-four dollars and forty-one cents, in two equal annual payments, with annual interest, the last payment to be on or before January twenty-ninth, Anno Domini, eighteen hundred and thirty-one. Now your petitioner avers that during the life time of said Moses Springer, he made payments on said contract to the satisfaction of said Springer, and now stands ready to perform the remaining conditions of said contract to the satisfaction of the Administrators of said Springer, the heirs, and all other parties interested.

And the petitioner further represents that Moses Springer and Ezekiel Waterhouse of Gardner, in the County of Kennebec, Esquires, are the legal Administrators of said Moses Springer. Wherefore, he prays your Honors to grant him leave to be an executor of said Moses Springer, and to execute a deed of said lots No. thirty, and thirty-one, and also another deed of the aforesaid strip of five acres.

(Signed) STEPHEN RIDER.

Hallowell, June 3, 1833.

## STATE OF MAINE.

*Kennebec, ss.*  
Supreme Judicial Court—June Term, 1833.  
AND now in this term the Court order, that the petitioner give notice of his said petition, by causing an attested copy of the same, with this order thereon, to be published in the Christian Intelligencer and Eastern Chronicle, a public newspaper printed at Gardner, in said County, three weeks successively, the last publication to be fourteen days before a term of the Court to be holden by adjournment at Augusta, within and for said County, on Monday the 5th day of August, A. D. 1833, that all persons interested may then and there appear, and show cause, (if any they have) why the prayer of said petition should not be granted.

Attest, J. A. CHANDLER, Clerk.

A true copy of the petition and order of Court thereon.

Attest, J. A. CHANDLER, Clerk.

## TO LET.

THE stone Store recently occupied by P. SHEDDEN as a Bookstore will be let at a reasonable rent and possession given immediately. The Store is well known to need a particular description. Terms may be known on application to the Printing Office.

Gardner, June 10, 1833.

## AVERY'S TRIAL.

JUST received and for sale at Wm. PALMER'S Bookstore, the trial of Rev. E. K. AVERY for the murder of Sarah Maria Cornell.

Gardner, June 17, 1833.

## BOARDERS WANTED.

SIX or Eight Gentlemen can be accommodated at HENRY ROOTS'—The House is pleasantly situated and well furnished.

Gardner, June 23, 1833.